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mysteriously distant and remote. What we have thus come home to and how we are to be at home there is of the very greatest moment. Since the sixties the change has been on the whole, we are told, "to simple vision and humanity." To any sincere and normal audience, this is sure to be, perhaps, the most interesting topic in the entire field.

Mr. Bosanquet closes his third lecture aptly and tastefully with a passage from Goethe's essay on Gothic architecture, telling us that it conveys the message he has been trying to express; and the essence of the passage may be put somewhat as follows. Be not too tender to enjoy significant roughness. Fine art did not arise from the effort to make the world beautiful. Art is formative long before it is beautiful, and yet it is then true and great art, often truer and greater than beautiful art. Art that is characteristic is the only true art.

The book is better and more interesting than this notice suggests, but it is not for those whose interest in the subject is rather in beauty than in "philosophy."

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Personality. F. B. JEVONS. New York: G. P. Putnam's Sons. London: The Knickerbocker Press. 1913. Pp. v + 167.

The argument for the existence and nature of personality advanced in this book presents nothing essentially new in treatment or results. The volume comprises the matter of four lectures given during the summer of 1912 at Oxford in the Vacation Term for Bible Study.

Physical science and psychology do not require the assumption of personality as an abiding unity. An examination of the positions of Hume and James finds that, while these authors deny the existence of a permanent self, their arguments unconsciously involve such an entity. Likewise Bergson's thesis that change alone constitutes reality is discovered in its elaboration to imply a permanent subject of the flux. By way of comment on the above discussion one might remark that the arguments of James and Bergson appear to be directed against a particular conception of the self rather than against the existence of personality. The book concludes with the contention that emphasis must not be concentrated upon the self as the unity of an independent individual. Personality necessitates relation with other individuals and with God, a relation the essence of which is love.

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